



The Temple Artisan

AUG.-SEPT., 1921

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

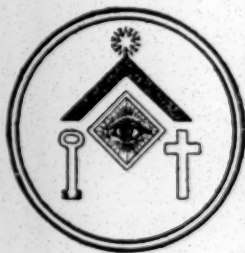
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The Temple Artisan

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No. 3-4

Behold, I give

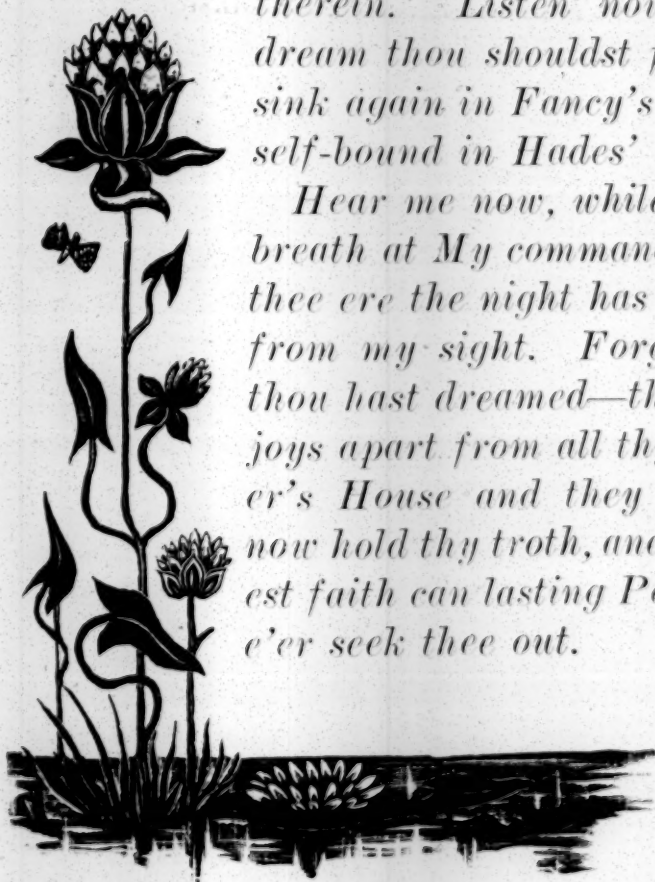


unto thee a key.

FORGET THE DREAM

O, Little One! O, Precious One! Thou rarest jewel of thy Father's Crown, bend low thine ear and hear, lest in thy false security thou shouldst forget the pit from which I tore thee when in thy pride of self thou didst seek the wider path and met the Beast therein. Listen now, lest in a lethal dream thou shouldst forget the Real and sink again in Fancy's arms, only to wake self-bound in Hades' shadowy realms.

Hear me now, while Chronos holds his breath at My command, that I may reach thee ere the night has fallen and hid thee from my sight. Forget the dream that thou hast dreamed—the dream of earthly joys apart from all thy kind. Thy Father's House and they who dwell therein now hold thy troth, and only as thou keep'st faith can lasting Peace and Happiness e'er seek thee out.



THE TWENTY-SECOND ANNUAL CONVENTION OF TEMPLE MEMBERS.

Saturday evening, August 6th, the preliminary social meeting was held in the Halcyon Parlors with the usual programme of good music and other entertaining social features. The music was of the usual high class and included selections by Suzanne Mayflower of Los Angeles, Dr. Little of Palo Alto, and Otto Westfelt and Edgar Cheatham of Halcyon.

Refreshments were served by the Reception Committee, after which the meeting adjourned to meet the following morning.

FIRST MEETING OF THE CONVENTION.

This meeting was held in the Halcyon Parlors and was opened by a piano selection by Mr. Edgar Cheatham. This was followed by the singing of the Convocation hymn, "Gitchie Manitou, the Mighty."

Dr. Dower then formally opened the convention with the following invocation: "In the Name, that is in the Divine Vibration of the Great Lodge of Light and Life and the Masters of that Great Lodge, I formally open this twenty-second annual convocation of Temple members and invoke the blessings of those great exalted Souls, who guide the evolution of worlds and races and inspire light and truth and good works in the hearts of men, to bless and ensoul our meetings with their peace and love. Amen."

The Words of Force were then recited by all in concert, followed by the singing of the "Great Unifier."

Master Hilarion's message to the convention was read by Mrs. La Due, the Guardian in Chief, as follows:

THE MASTER'S MESSAGE.

MY BELOVED CHILDREN:

Another year of the disorganizing conditions of the present cycle has rolled around since I called you together as a group. You are still facing a critical state of affairs in governmental, social and family life, and the need for change increases daily.

Evidences of the disrupting conditions of the last decade under which many nations have reached their present status are too plain to be ignored by thinking people. Unfortunately many such conditions as are in process of making in the present era would strike at the roots of any high state of civilization. Every such state of civilization has been founded on eternal spiritual laws and principles. If these laws and principles are

flouted or ignored by the people of a race or nation which has been so founded it is inevitably doomed to extinction before the close of the cycle in which it was formed. As disciples of the Masters of the White Brotherhood—the administrators of universal law and order—your every effort should be directed toward the maintenance of these laws and principles.

No effort you can make for good can be entirely lost. Even if there be no satisfactory exterior result from the effort at the time, a seed has been thereby dropped into the universal matrix of Good. Eventually that seed will sprout and grow, drawing to its environment other seed growths of the same nature. The final result of the combination so effected will be far greater than could have been conceived by the original sower of the seed. If rightly directed your efforts should bear good results, but if you refuse or neglect to obey your directors your efforts will be in vain, your seed will be worthless for the purpose for which they were sown.

The White Lodge needs the help of every one of its disciples in order to turn the tide of disruption of spiritual ideals which has set in all over the earth, as a result of the efforts of the Black Lodge to demoralize the present human race. The very foundations of religion and morality are being viciously and violently attacked. Respect for truth and virtue is being eliminated from the minds of numberless people, and in many instances from the heads of families, who are responsible for the evident contempt of their children for all spiritual and moral law.

Is it not time for you and others like you who are capable of perceiving these things, to strive to create a moral revolution in the hearts of the world? The impulses toward the creation of such a spiritual and moral revolution must come primarily from the feminine sex, although its successful issue would be dependent upon the united efforts of both sexes.

It is necessary to call your attention to a danger which threatens one division of the present human race, and especially many units of the white race who have chosen, or who are on the point of choosing, a single vocation with the intention of making it a definite life work. It is the danger of individual over-specializing in some one field of mental effort to the exclusion of all fields of physical effort. If specialization in any profession or trade is carried to an extreme, it utterly unfits the specialist for understanding the labor, social and economic problems of other men on whom he becomes more or less dependent for life itself in physical form. There is then no common ground upon which they can meet each other in order to establish right and just conditions for living. Either extreme of life, whatever its nature, is dangerous for man in his present state of development, and the minds of many people are being unbalanced as a result of mental overstrain in some one profession or trade which requires excessive mental effort.

The human brain, as an instrument, is so constituted that when any one of the seven centers or chakras on which the intellect of man is dependent for expression is over-strained, the other centers are depleted of vital energy to whatever degree they have been drawn upon in the attempt of nature to re-establish the normal balance between those centers. If this balance is entirely lost insanity is the result. If some one center is depleted beyond a certain degree it will atrophy and be no longer capable of functioning such mental impulses as would naturally depend upon that particular center

for expression. Those seven centers are seven distinct controlling stations for sense expression. Each one has a definite connection with some one of the orifices and vital organs of the physical body. When one or more of them is atrophied the corresponding orifices or organs lose their power to function. If, for instance, the center which governs the sense of hearing is atrophied the ears are incapacitated for receiving the vibrations of sound, etc. As the first results of the action of depletion do not appear simultaneously with the evidences of super-normal development, in the case of the specialist, he does not perceive the danger in time for him to increase the vibrations of the depleted centers by taking an interest in other lines of work than the one he has chosen as a life work. By so doing he would equilibrate his mental forces by returning to the depleted centers the mental energy requisite for their continued usefulness and growth. It is a commonly expressed opinion that genius is akin to madness, and it is quite true, for the reason above mentioned. It is the result of over-specializing in some field of religion, art, science or trade by some progenitor of a race or family. In one man, genius ultimately appears as a result of hereditary instinct first awakened in some progenitor of a race or family, increasing in later generations of the same race or family in which it first manifested. In another man such instincts may have been brought over from one incarnation to another by the same ego, yet that man may have descended from the progenitors of another race or family. There is a continuous interblending and inter-relating of one race or family with another by means of intermarriage between them. Where this occurs the natural instincts and qualities of the two races or families are modified. In still later generations they are changed in character and purpose to a marked degree.

There is but one sane, safe path for humanity—the middle path; the man who treads that path is the balanced man.

I would not have you think I am discouraging effort to reach any height of life. What I am trying to make you see is the danger of pursuing any one sidepath to the exclusion of all others on which you are dependent for balance, and even for the necessities of physical life.

I am not indulging in platitudes or hyperbole in this message to you; I am trying to express a few simple truths. The very existence of the white race depends upon the recognition of the verity of the facts here presented. Unless the units of that race awaken to the dangers which are so imminent and strive to avert them, the race will be a curse to the rest of the world instead of the blessing of enlightenment designed by its progenitors.

I wish to call your attention to a Law of Occultism and impress its significance upon you as indicative of the perfect order of every division of the four-fold manifested universe—Physical, Astral, Manasic, and super-Manasic.

The development of the higher attributes and qualities of the individual soul of man is accomplished by the efforts of a definite line of Divine and human teachers, the line extending from the Gods; *i. e.*, the angelic hosts of biblical lore, resident in inner spheres, to the teachers in manifestation in a physical world. The above mentioned law is termed the Law of Psychic Descent. It is one of the higher aspects of evolutionary law. Not psychic in the sense the word is used by students of Occultism in modern

times, but in the sense of soul. The law relates to the descent of higher manasic or soul knowledge along that definite line of teachers reaching from the Gods—the Rishis and Kumaras and others next in that line, to the Hierophants of different hierarchial lines, thence to Masters of the higher corresponding degrees, among whom are all the Avatars of the human race, who are the teachers of the Masters and Initiates of lesser degrees, and their representatives commonly known as Agents, Priests, Disciples, Teachers who follow them on the line, and who become the religious instructors of the masses of humanity who are in physical incarnation during each age.

The selection of the representatives of the Masters of a given degree does not depend upon their being in incarnation at the time of their selection, but they must come into incarnation and be prepared for initiation before the passing out of those whom they are to succeed. Their selection depends almost entirely upon the degree of self-development they have attained. The attainment of the attributes and qualities of Faith, Devotion, Selflessness, Justice, Patience, Loyalty and Endurance, all of which make for the spiritual growth of the soul.

Unless the said representatives of the Masters in physical form in any given era can have the full support and protection of the disciples who are next below them on that line of teachers, they are at a great disadvantage in one respect. The very attributes and qualities which they must possess to be acceptable to the Masters for the positions which they are to hold on the line, make it all the more difficult for them to meet and deal with the conditions in the material world they must live in, and which are largely due to the selfishness and inhumanity of the less spiritually developed individuals of the masses of humanity.

Such agents, teachers, priests and their assistants are very liable to become victims of misrepresentation and abuse by such units of the races of mankind as have fallen under the dominion of the Brothers of the Shadow,—the line of destroyers of the higher attributes and qualities of the soul of man.

What is of even greater consequence to such teachers is, that if they are not fully supported by those disciples who are next in line, it becomes increasingly difficult for them to transmit the knowledge which descends to them along the line from above. It is upon the attainment of that knowledge by disciples under direction that the latter can increase their latent power for developing those attributes and qualities which would fit them for higher positions on the ascending line, and transmuting undesirable ones, as well as for transmitting that knowledge to such units of the masses as would naturally come under their direction.

There are no mistakes, no mischances, no misplacing of even a single atom of the universe. Every human being is placed by universal law where he belongs in the scale of being *at any moment of his career*. But he is individually responsible for the conditions he makes for himself in any position he holds in that scale. The lines of life are mathematically true.

In loving service, your Father,

HILARION.



CONVENTION MESSAGE. BY THE GUARDIAN IN CHIEF.

MY DEAR BROTHERS AND SISTERS:

With all my heart I welcome you to this gathering of the members of the Temple family and friends.

While as a body as well as personally we have passed through many such severe trials as physical life forces upon all humanity in the present age, I believe we have thereby gained a higher concept of our duty towards God and man, and that we feel a stronger realization of the necessity for the exercise of love and compassion toward each other, as well as toward all humanity than we have ever felt before.

The mental and physical limitations of mankind still seem to make it impossible for any number of human beings to live in close association with each other for a long time without producing more or less friction, but if we as individuals have grown into a realization of our interdependence and need of each other, we will not permit the trials of every-day life to break the lines of duty and affection which bind us one to another.

Speaking of such trials, it seems well to call the attention of all students of occultism who may read or hear these words, to one very mistaken impression received by many such students. It is that the Masters deliberately and purposely bring about such trials as would test the faith, obedience and devotion of an applicant for personal discipleship—chelaship. If this were true they would be as guilty before the spiritual law, if any evil effect occurred as a result of the trial, as would be the applicant who had brought about a similar effect before the lesser law.

There is but one basic test which is placed by the Masters of Wisdom upon all disciples; and that is the test of obedience to law and to directions based upon law, but this test involves many things, for such directions may cover matters which are generally supposed to be purely personal.

The Master bases his decision for the acceptance of an applicant for personal discipleship upon the general character of that disciple—the characteristics and qualities that have been evolved through the trials that physical and mental life have brought upon that one. It is by successfully passing through those trials that the disciple wins the power of obedience to the higher laws. The Master knows that the fate of a race or nation may ultimately rest upon that disciple's power of obedience to the dictates of spiritual supremacy, and he cannot gain that power in any other way than by means of his obedience to lesser authority. It is not always a question of successfully passing through such trials from the world's point of view, for success in business, social or financial fields of life may prove to be the veriest failure from the spiritual standpoint. It is his success in gaining the characteristics and qualities of courage, endurance, patience and loyalty through his obedience to the lesser laws—the laws of the physical plane—that fits a disciple for taking the vows of unqualified obedience to the directions of a Master of the Great White Brotherhood.

When we realize the strength and stubbornness of opposition to all constituted authority which is aroused in the lower self of all normal human beings, at the first intimation of a demand upon us for obedience to

any law or rule which would seem to restrict personal liberty of action, we can understand why unqualified obedience to directions is made the test of discipleship for one who is seeking spiritual enlightenment and power from those Elder Brothers who alone are able to point the way to their attainment. We can never learn to rule until we have learned to obey, regardless of personal opposition.

If the Master has delegated his authority temporarily and in part to some disciple who has proven his power and ability to wisely administer the decrees of that Master, that disciple is virtually in the position of that Master for the time being, so far as other disciples of the same Master are concerned.

It is because I have seen so many sad examples of the miscarriage of the Master's plans for the benefit of humanity in religious, ethical, philosophical and social fields as results of disobedience to directions given to solemnly pledged disciples of different occult organizations, that I feel led to emphasize this need, in this personal message to all who may be interested in it.

The fate of the whole world is resting upon the reawakening of this now weakened power of Obedience to Divine Law in the hearts of the masses of humanity, and as Templars we should do our utmost to teach and practice this virtue wherever our footsteps lead. It must be taught in the family, the race, the nation, the world, if man is to learn to obey the laws of God implicitly, and thereby gain spiritual enlightenment.

What I have said does not mean that man should stifle his God-given reason and intuition, for it is by their means that he learns to distinguish between the righteousness and the unrighteousness of any demand upon him for obedience to the decrees of any given law or laws as interpreted by man. We may be sure that if we were directed to perform some act which would cause us to disobey some spiritual, mental or physical law, that the direction did not come from a Master of the White Brotherhood, therefore we would be justified in disobeying it.

In all love and hope,

Faithfully, your sister,

FRANCIA A. LADUE.

Mrs. Amy Ontiveras then sang "The Holy City."

Mr. Ernest Harrison, Temple Scribe, then gave his report as follows:

BY THE TEMPLE SCRIBE.

During the past year there has been a notable change in the general keynote of the Temple work. In the early days we felt that all that was necessary was that we should give our devotion and receive directions as to what we must do. Gradually we are beginning to see that in addition to our hearts we must also give our heads, that wisdom must accompany aspiration and translate feeling into action.

The Masters pour out the force in an undying stream to any who will receive it. The real Templar must take this force and apply it on this plane to the affairs of every-day life. It is his work and duty to develop

in concrete form a vehicle for the expression of Lodge force. Aspiration, meditation, concentration and so forth are very necessary and part of the Templar's duty; but unless he can make of the Temple Center a center of brotherhood, he has failed.

The White City must be built on lines of justice, as well as love. We must try to work out an economic condition where the workers may get what they earn, the old and incapable may receive a competence, not because we are sorry for their condition, but because it is their right, and the sick may receive every possible attention whether they are rich or poor. It is for us to build such a city, and the material side must be built of material things as any other city is built.

Industry, thrift, economy and organization are all necessary for the accomplishment of this, and when we can get together a body of people willing to sacrifice their personal desires and labor under such conditions, energized by the Lodge force and actuated by the desire to create a real city of brotherhood, the way will open and be made clear to us.

ERNEST HARRISON.

The Esperanto class rendered a song in chorus on Brotherhood in that language, which was translated by Miss Edith Bennett into English.

This was followed by a period of silent meditation to send the Lodge forces of brotherhood, light, love and unity to all comrades everywhere, both on this plane of manifestation and those who are still with us working no less earnestly on inner planes of being.

Mr. John Varian rendered a solo. This was followed by the report of the Treasurer, Mrs. Jane Dower, as follows:

BY THE TREASURER.

DEAR FRIENDS:

I feel that you will understand anything I may say to you today. I feel that you will understand what I mean, what I wish to convey to you when I say "Nothing in my hand I bring, Simply to thy cross I cling."

Some few years ago when political issues were running high in this country prior to national election, one of the candidates you will remember while in the act of stepping from car to platform received a shot in the chest, causing what no one knew to be serious, fatal or superficial. The candidate, however, allowing no delay to take place because of personal wound, using it as he so wondrously used all conditions of any and all character whatsoever for greater service, addressed his audience with calm mind, unbroken poise, saying in effect, that no one could doubt the sincerity of the message he was about to deliver, standing there, himself unknowing how many hours of life he had before him, checking with handkerchief the life blood which flowed even while he talked.

You understand, of course, I do not mean to imply that I stand before you mortally wounded, but I do wish to make it plain that during the past year there have been moments serious enough to make one stop and consider carefully what one was dealing with, where one stood in regard to

the work, whether the feet could hold secure on the path of service, or whether it might become necessary to make provision for others to take up duties of office. Today we are glad and grateful to say the crisis seems to be passed, turned into what one might call re-established line of constructive current for renewed and better service. While what has just been said may seem to bear upon personal rather than Temple life as seen by the Treasurer, the two can scarcely be separated this year owing to the fact that the members have rallied with a helpfulness, a kindness most remarkable. Along with their anxiety for the work itself that it should not suffer at any one point because of physical disability on the part of the official it would be ungracious, indeed an oversight of large proportion, not to mention the part the human element has played during the past year.

It has indeed been a demonstration of the fact, that has been several times stated in the Temple for the satisfaction and comfort of the members that no point in the work would be allowed to weaken to any extent because of disability of the personnel connected with that point. The figures themselves even show for this year, in spite of difficulties and apart from being more, enough or less than the amount required to cover expenses, an increase of a trifle more than two hundred dollars over last year.

Other years, you remember, you have felt you have not been given a true treasurer's report at all; that you have been given instead a philosophical essay; that you have been given nothing of the needs, state of treasury, practical side of things.

Dear friends, you were mistaken. You were given more than you realized. Though the figures were all given, totals, itemized expenditures, liabilities, various sources of incomes, dues, Helping Hand, sales of various articles, special offerings, etc., it has made no difference. The call for more data has always been the same, though the columns were printed with convention report on ARTISAN page.

You will look back and notice the Treasurer has persisted in keeping the spiritual aspect before you as the most important, necessary feature for recognition in obtaining true material success, for in a work like the Temple there cannot be any real outer success without true interior, spiritual correlation; and from repeated experience year after year it has been made more than clear that this spiritual-material union is the determined, unalterable objective on the part of the Lodge in its effort for humanity during this cycle through the channel of the Temple.

Glancing over ARTISAN index of past issues, recently, the eye fell upon the subject, "The Temple Treasure." Wondering what was indicated in the article the page was turned and read, parts of which are as follows:

The Temple treasure! What is it? What light does it transmit? What service does it render? How has it been secured? How is its valuation estimated? Who are its protectorates?

The Temple Treasure is that greatest of all treasures given by father to son, bestowed upon man by God, the crown jewel of sacrificial light and love which in its higher correspondence is the divine life spark from which all impulse emanates.

It is that principle that operates within the inner sanctuary of the heart

that finds its greatest love in the giving of itself for others' needs, in the laying down of its own life that others may live.

It is that light which overshines all other lights in the resplendent purity of its selfless power.

Its service is of that vital nature that restores the hearing to the ear of those who hear not, the sight to those who walk in darkness, the pulse of life to hearts grown weak with over pressure.

It has been secured through the anguish and trial of souls in the depths and heights of experience and its service shall be for the awakening of humanity to a realization of its spiritual identification with the divine elements of light and truth.

Its valuation can be estimated only by the heart's blood offered for the rarifying of the light that it may gain a greater circle of illumination.

It can only be protected by righteous usage in purer service, in truer sacrifice to the united in whole.

Its protectorates are the hearts of all who open themselves to the glory, to the beauty, to the holiness, of that sacrificial service.

The Temple treasure! What share does each member have in it? The Voice of Omnipotence replies, "Seek ye within."

This, friends, is the best, the most important feature concerning the treasury I can recall to you for your consideration.

The Temple treasure! Having endeavored to bring it before you from its various planes and relationships, it is left once more with you. Should you have anything, any of you, to offer, you cannot err in sending it. There is no question in its not being needed, in the possibility of putting it to service. You are free to indicate where and how you wish your offerings applied. Your directions will be carried out insofar as possible. Should you require something not possible at the particular moment you will be notified.

Once more before closing we call to your attention your own direct relationship to the treasury, namely: that in all truth you are indeed, yourselves, the treasury and the treasure.

REPORT IN FIGURES FOR YEAR, JULY 15, 1920, TO JULY 15, 1921.

Cash on hand July 15, 1920.....	\$ 144.93
Moneys received during year.....	1,400.54
Total, July 15, 1921.....	\$1,545.47
Expenditures during year—ARTISAN, express, postage, printing, stationery, maintenance stenographer, office expenses, incidentals, attending convention, moneys given other departments; Headquarters maintenance	1,504.20
Cash on hand July 15, 1921.....	\$ 41.27

JANE W. DOWER, Treasurer.

Mrs. Suzanne Mayflower, of Los Angeles, rendered a fine solo.

The General Secretary, Mrs. Sarah A. M. Wolff, read her convention message, as follows:

BY THE GENERAL SECRETARY.

The Sixth Day of the work of the Publicity Department draws to a close. It has been a strange day, so strange that even in standing wholly aside and looking with clear, unbiased eyes, much remains in the shadow awaiting the coming of a greater Light than we have ever known. Perhaps with the Dawn of the Seventh Day, the key to the mystery of the Sixth will be found. Seven is the number of Wisdom, and Wisdom comes when the union of Head and Heart is attained. Standing at a point of balance between the shadows and the Light, we have found the shadows to be but veils drawn aside by our efforts. It remains with us to face either those shadows or the Light, and as we choose the Light, we find the shadows falling ever behind; yet from out their darkened forms rise fingers, pointing toward a new road of destiny. We scan the horizon carefully, but find only an unformed Light, a changed consciousness and a movement toward a new World Way from Within.

It is in faith that the balance of the message from this Temple line is offered; faith that in my comrades lies the understanding heart that will open the impersonal door when the impersonal "I" or "My" is used. Just as they came to me the words are repeated to you:

Follow thou My commands. Open wide the doors of My Temple that all who will may enter and none be turned aside. Think ye that My power will flow through closed doors, closed hearts, closed minds? I tell you, NO! Where I enter, all may enter, and he who seeks to cast aside even the least of these, My little ones, casts Me aside.

It is time indeed that the close drawn lines be widened. It is time indeed that the true building of the true Temple began. From East, from West, from North, from South, I call My Builders. Think you ye can close the Doors against them if they suit not your personal wills and purposes? Again I tell you, NO! My City shall be built,—the White City. Now it hangs in privation of form high within the Heavens for all who will to see. But this is not all; within an inner plane it lives, doors opened wide to the oppressed of all nations; homes and hearts radiating loving help to all who need succor and who seek the Living Bread. Into this White City are drawn those who falter when the Way is too hard for their feet to travel, those who hunger and are not fed, those who would live the Christ-life and are crucified. Build ye its outer form, Children of my Soul, that the outer forms of my little ones may find their places. Open the doors and call them in. Open your hearts and let in the forces of love and brotherhood. Seek to make live each effort that is on My side, for that which you help to make live in another, you make live in yourself; that which you strive to kill in another, you kill in yourself; that which you give becomes yours; that which you take, you lose. Therefore, BUILD! But build along NEW lines. My Plan is not that of the passing age, but one which makes for a true reflection of a greater form than has ever yet been known on the plane of matter. Lay ye the foundation lines aright and over those lines will flow the Radiant Force of the New Day, and upon that foundation will arise forms that can be used by a freed humanity. A free earth, a free people, a unified purpose, a government by, for and of the people. This government is a centralized reflection of the will of the many in the

will of one. No arbitrary power shall rule, but that which makes for the best good of all shall rule. That which helps your brother, helps you; that which conduces to the best good of the Whole, conduces to the best good of the individual. Therefore, lay My lines aright and according to the Plan that lies, unused, in your hands, and I will enter in and bless each line and guide aright its formation. Each Stone will be drawn to place by the law of attraction; accept it and let it work in freedom. Each Stone knows its own place and if not interfered with by outer force will gravitate to that place with unerring perception. Place behind each individual effort the good will of the whole and it will return to you with interest. Think not to hold in a few hands a power that must be manifest through many hands, but become the guiding power of that many by opening a place for them in your heart of hearts. Then indeed will the many turn to you again, hands laden with choice gifts, offerings to be laid upon the Altar of Service.

There is no authority except that of Divine Will; seek to know that Will by becoming one with it and its center will manifest through you. It is not won by acclaim, but by becoming it in fact.

The Way is opened; tarry not till I come lest ye lose your place. But BUILD! Lift high the banner of your brotherhood and take in even the least amongst you, lest ye leave Me out. Misunderstand not My message nor seek to make it personal.

My Light is within you, My tenderness pours upon you; fear not, faint not, but in the Power from on High make manifest My Great Plan for Man.

SARAH A. MERRELL-WOLFF.

Dr. George B. Little sang a tenor solo, "Halcyon, Dear Halcyon."

Dr. Dower then read his convention message, as follows:

BY THE OFFICIAL HEAD.

DEAR COMRADES OF THE TEMPLE:

Last year in my message I endeavored to point out the importance of the middle path and of the line of least resistance in present world conditions and in all that we may endeavor to do, either collectively or individually. I also stated that it was not always easy to find the middle path in any crisis or problem, as it involves the highest discrimination, and one must be devoid of prejudice, and, so to speak, personality, in order to find the middle path. In other words, any problem must be looked at dispassionately and in a true philosophical spirit, leaving out the personal desires as far as possible.

I also stated that the middle path is ever the center of unification, and wherever unification is at work you can be quite sure that there the force of the Christos is operating. The whole world is endeavoring to find the middle path that will lead to unification of races and nations. It has not been wholly successful so far, but that an earnest attempt is being made is very hopeful for the future. That it has not found the middle path is because the elements of selfishness, prejudice, and racial antagonism

onism have operated to thwart the high reconstructive forces that the Lodge of Masters have sent into the world for inspiring the hearts and minds of those units of our race who are unselfishly attuned. However, we can be assured that the ultimate goal will be reached, and the matter of a few years or even a few centuries does not matter in the plan of evolution.

As I pointed out last year, we are still in the stage of fermentation resulting from the great world war, and this is but a step in the process of transmutation. As the force of the Avatar impinges more and more on the aura of the earth, the old order of things will disappear, to be displaced by the new order more in accord with natural and divine law. It was also stated that the middle path is the Christos, and the coming Avatar is the Christos, and if we wish to be in tune with the coming Avatar we must attune ourselves to that fundamental middle line, using our highest discrimination to find the medium between any two extremes, which medium will give us the point of balance, the point of great power.

It is not conceivable to me that the precipitation of world karma resulting from the great war can go for naught and that we will be right back where we were before that great precipitation began. Were such a negative result to occur one would almost lose hope for humanity, as it would indicate a very sodden condition, indeed, in human nature.

Perhaps the greatest surety we have of the true upward step consists in the fact of the great sacrifices made by millions of human beings. Such accumulated sacrifice in terms of human thought and feeling is a vital asset on inner planes and must produce an urge or reflex on the outer plane that will impel to the right step to be taken, even though that step be delayed for a time.

Therefore, I think we are justified in assuming that with the passage of a few years, perhaps, all of the personal prejudices and partisan bitterness and racial antipathy that have tended to block the true progress of humanity toward the goal of world unification will have passed, and the obstructions being thus removed that which should be, will occur quite rapidly and spontaneously, and the whole world will be unified on the lines of an international brotherhood, thus forming the platform on which the Avatar can place His feet for the great impulse of the new order, ushering in, we believe, material and spiritual conditions that will fulfill our highest ideals of altruism.

Last year a note was struck at the various meetings of the Convention that I feel was not a true note and one that we should endeavor to avoid this year. I refer to the fact that over-much emphasis was placed on what some chose to call outer conditions of poverty. There was a tendency to criticize the Center and the Temple because it was not rich in worldly goods and money. This concept is purely materialistic and I believe out of order in a Lodge movement. It is very likely that if we had magnificent buildings and edifices and thousands and tens of thousands of dollars to spare, we would pay the price for such opulence in not receiving and having the power to assimilate the spiritual riches that come to us from the great Lodge of Light.

The history of the Christian Church shows that it was successful as a

true church while its members were in poverty and under the heel of worldly persecution. Then it thoroughly functioned the divine teachings, in theory and practice, of the great Master Jesus. The history of that church shows that just as soon as influential persons like Constantine and other notables, came into its fold, it began to degenerate, catering to political and worldly things rather than being a true vehicle for the teachings and forces of the great universal Lodge of Life. Important and fundamental teachings were cut out so that the people received only a half truth, and priestcraft soon got its grip on the organization, thus making it a vehicle for the letter and not for the spirit of truth.

There was, perhaps, a deep fundamental reason why Jesus chose twelve lowly, humble people, most of whom were fishermen or of similar lowly occupations, as the group through whom he wished to influence the world. Had he chosen twelve influential and business men of Jerusalem or other cities of Palestine, they would, no doubt, have organized a very fine Christian church from an outer business standpoint, but very little of the divine truth could have squeezed through.

I have a firm faith that at the right hour all things needful in a temporal way will be added to our Center, and we must not make the mistake of thinking that all things must come this year or next, for the resources of the Lodge are infinite, and time, as we understand it, does not exist for it.

While there are many things we have in our minds as an ideal that we would like to have built up materially at Halcyon, yet it is certain that these things will not come until we have first *built up and blocked out*, so to speak, on the inner plane, their actual correspondences in terms of qualities and forces of love, unity, and brotherhood, with the firm faith that all things needful are ours and will come to us in due time.

Going into detail a little, while we may not have magnificent buildings and none of us feel overburdened with excess of material means, yet the members at Halcyon Center have surely thousands of opportunities for a good living under more inspiring conditions than could be found in many other places. I have never heard of anyone at Halcyon being in actual want for food, clothing or shelter. I think, on the whole, everyone here has always been able to get three or more square meals a day if they wanted them. We always knew that if under any certain peculiar conditions anyone at Halcyon was in trouble or distress or lacked the essentials necessary for their well-being, what was needed was quickly forthcoming from their friends and comrades around them. In other words, they are under peculiarly protected conditions and have many benefits in a material way that could not be obtained under other conditions.

In addition to these material aspects there are the spiritual riches that no money could purchase; and if we are temporarily deprived of the beautiful buildings that we have in our minds as ideals, we can be comforted by the knowledge that our deprivation is the temporary price we are paying for the spiritual riches that are pouring in upon us almost overwhelmingly.

I am firmly convinced that when we have been sufficiently trained, developed sufficient faith and devotion and are unified into a harmonious, constructive entity with a *firm faith in one another and in the Lodge that*

is back of us, and back of all evolution, everything will be added in the material way to work out the correspondences of the spiritual riches that are now ours.

The history of the Temple-movement shows that there is a well defined material side to our work. The externalization of this material side, in fact, was the sole reason for the Master directing us to come to California and select this particular location. In order to hold the necessary land that would be required for the work, a corporation had to be organized, which is called the Temple Home Association. The great function of the Temple Home Association is to acquire and hold land for the purposes of the work as time unfolds.

It need not necessarily operate a single business industry, although it has the right to do so if it so elects and as conditions favor it. During the first few years of the work here, an endeavor was made to work out certain lines of business on a cooperative basis in connection with the Temple Home Association. After a thorough and conscientious trial of various industries the members at the Center and management were convinced that it was not wise to continue these cooperative experiments, as they were likely to involve the Temple Home Association in serious financial difficulties, which might neutralize its fundamental purpose of conserving its land holdings. Therefore, the cooperative business activities were discontinued. Individuals, however, were allowed to cooperate as much as they chose without involving the Temple Home Association in either their success or their failures. This change has worked beneficently, for it has taken the load of responsibility off the shoulders of the Temple Home Association, and it is in good condition to fulfill its fundamental functions in connection with the real Lodge plan.

I wish to emphasize the point that our reason for being here in this particular spot is because of the principles involved in the organization of the Temple Home Association. Hence, that organization is of supreme importance as a factor in our work, if we are to continue here. Let me illustrate by saying that if the Temple Home Association were to be discontinued or go out of existence for any reason, there would be no real reason why the Temple Headquarters should remain at Halcyon. It would then be of infinitely greater advantage for us to move the Temple headquarters to a large center of population like Los Angeles or San Francisco, where it could contact directly and intimately thousands of people, where now we can contact only one. The above will sufficiently indicate, I think, the fact that the Temple Home Association is a definite part of the Temple movement, and must not be considered as a side issue if we wish to keep in our minds the true idea of the whole work.

There are hundreds of people who would like to come to Halcyon and make their home with us if we could provide the material conditions. This means that such people do not have independent incomes, and would have to make a living here. In the majority of instances this would require some form of industrial activity along the factory line, as the opportunities in the land line are limited. Therefore, those in charge of the Temple movement have encouraged suggestions along the lines that would help our people to establish any kind of industrial work at Halcyon. This can be

either individualistic or cooperative among the people starting these business lines. The Temple and Temple Home Association would give all such people or groups of people decided moral encouragement and good will; and the Temple Home Association stands ready to put its land or any possible buildings at the disposal of such groups if it can be done without involving it in financial responsibility.

If many people are to be drawn to this Center, these industries must be materialized, and hence I feel that this is an opportune time to call attention to this important and vital factor. If many people can be gathered together we can build up here a collective organism, a city, in fact, in which all who are interested in altruistic ideals may gather and work unitedly for the externalization of ideal spiritual and material conditions, a city in which people ought to be happier and have greater advantages than in any other place on our earth, for if such a city could be built under the direct influence of the Temple spirit with the Lodge of Masters back of it, it would make a city and a center of influence toward which all humanity might look for inspiration and guidance.

THE HELPING HAND.

This important department has been functioning as actively as ever, sending out to the members helpful matter every month. Members should endeavor to bear in mind the vital importance of the helping hand, for unless contributions are received by it the work is bound to be more or less hampered, for the dues alone, as has been pointed out in the past, are not sufficient to pay all the current expenses. As has also been pointed out before, members who desire to help the work of the Helping Hand should make their contributions directly to it and should not curtail their contributions to this department when giving money to some other aspect of the work.

One of the great functions of the Helping Hand is to help pay the expenses for printing *THE ARTISAN*, and without the Helping Hand, I can say, it would be impossible to get out our official organ. Owing to the greatly increased cost of printing, we have found it necessary during the past year to double up the numbers of *THE ARTISAN*—that is, running two months in one. While the amount of matter is practically the same as has been contained in two separate numbers, yet the cost of printing the same in one book is considerably lessened and has helped materially in curtailing the printing expense.

"THE FAMILY LETTER FOR TEMPLE FOLKS."

This "letter" has gone out nearly regularly since last November and has met with enthusiastic reception on the part of members generally. Its function is to give those items of news and details that could not well be put into *THE TEMPLE ARTISAN* and would often be irrelevant in personal letters. From the quantities of letters received from members expressing appreciation of the "letter", we know it is wielding a cementing influence, uniting the members on the outside more closely with the Center and making them feel their oneness in the Temple family, so that we have every reason to

believe that the Temple Center will become more and more to them Home in the real inner sense, as well as outer. We expect to get this letter out about once a month, although we may skip a month now and then.

The "Family Letter", as you know, is now being printed at the Halcyon Print Shop, and this has simplified the work in getting it out. Previously, it was done on the mimeograph, and the running off of many hundreds of sheets each month entailed much labor and time. No doubt, the Temple "letter" will grow and develop, as all infants do, and it will be interesting to note its unfoldment as a helpful factor in the Temple work as time goes on.

VARIOUS DEPARTMENTS.

The Children's Department, Propaganda Department, Book Department and Printing Office, have all been functioning as usual, and there is nothing especially new for me to report relative to these activities.

For the sake of emphasis and because of the vitally important truths referred to last year in closing my report, I will repeat my words of last year pointing out the great fundamental ideals and purpose of our work under the head of

RELIGION, SCIENCE, ECONOMICS.

This is the triune foundation on which the Temple is building. When the truths of these three aspects are correlated and practically applied on earth and in human life, the *Golden Age* will be here, the HOLY CITY will descend on earth—A NEW SPIRITUAL CONSCIOUSNESS will enter the races of the earth and a UNIVERSAL BROTHERHOOD OF ALL HUMANITY without distinctions will reign on this planet.

The Great Work of the Temple and its members is to transmit teachings and forces from inner spheres that will help humanity to understand the great fundamentals and the eternal verities on which the universe of body, soul and spirit is built, and to transmute all lower metals or forces into higher spiritual and moral qualities. This transmutation will bring the realization of the essential Unity of all Life and peoples, so that instead of present hatreds and antagonisms between races and individuals there will be a natural manifestation of altruistic forces on the basis of justice and liberty all embodied in a Universal Organism, a Brotherhood of Man without distinctions. This is the practical ideal that the Master Forces back of the Temple strive to externalize in the world of today. It is the Great Work that began ages ago, but as yet unfinished. We are helpful factors in perfecting this UNIVERSAL TEMPLE OF HUMANITY in proportion as we seek to benefit humanity rather than ourselves. No higher ideal can be offered to those who wish to attain the heights of life.

WILLIAM H. DOWER.

Rev. C. H. Emmons, of Long Beach, was then called on and gave a little talk on his work in the Near East Relief, condensed as follows:

THE NEAR EAST RELIEF.

The Rev. Charles H. Emmons, of Long Beach, Calif., a member of long standing, having joined the Temple in Bridgeport, Conn., in 1909, struck the humanitarian note of the convention in a vital talk on the pressing

needs of those other fragments of ourselves in what is designated as the Near East, involving the Armenians and other peoples of Asia Minor, parts of Egypt and adjoining territory, mostly under the terrible Turkish rule of cruelty and oppression. Mr. Emmons is Field Director for this relief for eleven counties of California, including this county. The Near East Relief is now keeping alive nearly 200,000 children and about one million adults and establishing hospitals, orphanages and schools as rapidly as funds will allow. Sixty dollars will keep one child alive for a year. Several books for entering contributions to this worthy cause were left with the Center, and members who have not contributed to it and who may desire to do so may send contributions of any amount to the Temple Center for this purpose. The Temple Builders are sponsor for one book and the Temple for another. Each book requires a minimum of sixty dollars to be raised, representing the life of one child for a year.

Dr. Little and Mr. Varian sang together a spiritualized version of the Marseillaise Hymn.

The meeting closed with the recitation of the Mantrams and the singing of the Consecration Hymn.

SUNDAY EVENING.

The Order of the Thirty-Six held its annual meeting at Headquarters at 8 p. m. There were a number of initiations.

MONDAY SESSIONS.

At 3 p. m. The Temple Builders held their regular annual meeting in the Halcyon parlors. On the big Six Pointed Star, grouped on the different points and angles, were the children, robed in proper colors representing the various tones, subtones and qualities according to the occult correspondences. The children acquitted themselves most creditably in rendering their various musical and other parts of the programme, the whole being a very interesting and instructive lesson visualizing the occult features and correspondences of the six pointed star as well as the fundamentals of occult philosophy in terms of form, color and sound.

EVENING SESSION.

In the evening a meeting for the public was held at the Halcyon parlors, presenting the fundamentals of the Temple Philosophy. The speakers were Rev. C. H. Emmons, who spoke on "Karma and Reincarnation"; Franklyn Wolff, who took the theme of "Creeds Disappear—Hearts Remain," and Dr. Dower, who summed up the basic principles of occult science, philosophy and religion.

The talks were interspersed with good musical numbers. Space prevents giving the excellent points made by the various speakers.

TUESDAY SESSION.

In the morning a Devotional Meeting was held at Headquarters.

The regular annual meeting of the Temple Home Association was held at Headquarters at 2 p. m. The business of the year was reported and three Directors elected to fill the place of those whose terms expired. The three Directors elected were F. A. Ladue, W. H. Dower and Franklyn Wolff.

WEDNESDAY SESSIONS.

In the morning at Headquarters, Franklyn Wolff gave a scientific and scholarly exposition of the "Theory of Relativity," which was concluded by an afternoon session. This was followed by a song recital by Dr. Little.

WEDNESDAY NIGHT.

The play, "Snow White," given on Wednesday evening by the Esperanto class in that language, under the direction of Miss Edith Bennett, was voted a great success. It was pretty and fully understood, with the help of an interpreter, although given in an entirely new language. The actors were mostly children, who had been excellently trained, and they were assisted by some of our members with fine musical selections. The music for the play itself was written by our local composer Mr. Edgar Cheetham, and he was assisted by two neighbors with a violin and cornet. The play was so much enjoyed that the Esperanto class was invited to repeat it later in San Luis Obispo and Santa Maria which they hope to do, as it helps to carry the gospel of brotherhood through a universal language.

THURSDAY SESSION.

The day was given up to the all day picnic on the beach. Relaxation was the order of the day. The fullest measure of good fellowship prevailed. Several absent members were remembered by personal messages written there, and the following is a special greeting to each and all of you from the family assembled in picnic:

Here out on the sand dunes, with the ocean chanting
its rolling music under a blue sky, we the Temple Clan

are in a deep happiness. A great peace of love has been ours and consciousness of growth in comradeship. We are sending you now, all of our folks, all those whom Fate prevented coming to us here, a blessing of remembrance and love, and we are wishing with a deep hope that you will all be coming in a true and proper time Home here to us.

FRIDAY SESSIONS.

The Quizz Class was held at 3 P. M., at Halcyon Parlors, conducted by Dr. Dower. Questions roaming on all aspects of the comos were written out and drawn by those present to answer. The quizz classes are good tests of what members know—and otherwise, and therefore helpful and interesting.

FRIDAY EVENING.

In the evening a Good and Welfare meeting was held and the ideal of a Temple Building was presented to be held in mind and soul consciousness until its outward manifestation could begin. Some interesting plans and drawings sent up by Brother Eisen of Los Angeles were presented and helped those present to visualize the plans and ultimate structure.

SATURDAY SESSIONS.

In the afternoon at the Halcyon, a programme on Economies was rendered. All "isms" were invited for presentation. This was an interesting and vital session, the speakers being Mr. Fred Whitney, Mrs. Wotherspoon, Miss MacFarlane and Mrs. Veblin.

SUNDAY SESSIONS.

Temple Talks by visiting members were rendered at Headquarters interspersed with a program of musical numbers. The speakers were: Dr. Little, Miss MacFarlane, Mr. Mc Pheeters, Miss Ethel Waring, Mrs. Harbison, Mr. D. Anderson, Mrs. Beaufait, Carl Bjerknass, Mrs. F. Callendar, and Miss Irene Oviatt. The talks were very interesting from the various angles presented and made a happy ending to the Convention. The meeting closed with the singing of the Consecration Hymn and then the Twenty-second Annual Convention of Temple members passed into history.

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